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movement in India, Japan, China, the Near East, Africa, the Americas, and the Islands. To cover so large a field in so brief a compass involves necessarily cursory treatment of the subject. It is, however, an informing, illuminating, and intensely interesting book. The modernity of its spirit is only excelled by its fine enthusiasm for the missionary task, an enthusiasm which has made its author the president of the American Board of Commissioners of Foreign Missions, the oldest and one of the most important missionary organizations in America.

A selected bibliography covering twenty-three pages adds to the utility of the book.

**Yale Talks.** By Charles Reynolds Brown. New Haven: Yale University Press, 1919. Pp. 156. \$1.00.

Dean Brown of the Yale School of Religion knows the world in which young men and women live, is the master of a lucid and forceful style of address, and appreciates the values of Christian truth with rare discrimination. These ten addresses were given in Battell Chapel at Yale and have been repeated elsewhere before college and university audiences.

On the first page of the first talk appears this quotation, "A victim crying in the night and with no language but a cry." Undoubtedly a crying infant considers itself at the moment a victim, but Dean Brown ought not to misquote Tennyson in the interests of his proposition that "man is a victim."

The volume is wonderfully vivid and stimulating talk. Hear this reference to "the courses, required and elective, in the big university of experience where the college colors are black and blue because the lessons are learned by hard knocks." The students gets that. Here is a description of a manly student in the Yale School of Religion: "Our young chap, who was no lath-and-plaster saint, but quartered oak." That arrives also. Ministers ought to read this book—and then not try to imitate it.

**The Need of a Restatement of Theology.** By Edwin H. Delk. Philadelphia: Lutheran Publication Society, 1917. Pp. iv+57.

This little volume is a reappearance in more permanent form of material originally published in the *Lutheran Quarterly*. The author holds that every theology has behind it the philosophic and scientific presuppositions of the age which produced it. Therefore theological reconstruction must be undertaken periodically, as science and philosophy undergo change. Our own age, with its historico-critical spirit and its evolutionary theories, pre-eminently calls for a restatement of theology, but one which in no sense involves the sacrifice of any of the fundamental teachings of religion. It is neces-

sary to distinguish between a rampant and altogether destructive radicalism, and a criticism which aims at conservation and construction. The author proceeds to a brief discussion of evolution, the significance of historical criticism in relation to the Scriptures, the person of Christ, the Christian experience, comparative religion, and the social implications of the Kingdom of God.

This diminutive book should serve a useful end in helping uninformed and conservative minds to a clearer understanding of thought movements in the church today. It should contribute to the breaking down of the barriers of prejudice against modern religious tendencies by showing that in the movements of present-day thought nothing is destined to be lost which has permanent worth.

**The Prophets of the Old Testament.** By Alexander R. Gordon. London: Hodder & Stoughton, 1919. Pp. 364. 6s.

Professor A. R. Gordon's *The Prophets of the Old Testament* is a good example of a steadily increasing class of books issuing from our English presses in which the average results of critical studies are gathered up in convenient and well-written summaries for the general reader or non-professional student. This is a hopeful sign. Every such book serves to suggest that the critical results are to be accepted as a matter of course, and to hasten the time when our Protestant churches will be emancipated from the older and no longer serviceable methods of biblical study. The present book is primarily descriptive rather than interpretative, though of course accurate description is itself interpretation. The effort is made to permit the prophets to speak for themselves as much as possible. A chief merit of the work is therefore the translations of the most characteristic oracles or poems of the various prophets. I imagine by far the greater part of the labor expended by Professor Gordon on this book has gone into the translations. How illuminating these often are may be seen by an examination of Isaiah, chapter 53, where the first verses of the chapter are correctly put into the mouths of the nations, thus giving opportunity to identify the servant with Israel. The treatment of Isaiah represents the conventional English critical treatment of this prophet based very largely on Robertson Smith and George Adam Smith. Isa. 11:1 ff. is doubted, but 9:1 ff. and 32:1 ff. are accepted, a not very convincing compromise with the more advanced criticism. The chapters on Jeremiah are written with special sympathy and insight. Yet in his treatment of this prophet, of Isaiah, and of Zechariah, one misses any attempt to call the reader's attention to the connection between the teachings of these prophets and the problems of our own day. These prophets stood pre-eminently for the exaltation of